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Editor—A. Q. Niaz, B.A.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

A page from the life of the Holy Prophet

It is related from Abee Waqide-nil-Laisiyye that :

Once while the Holy Prophet was sitting in the mosque, surrounded by people, there appeared three men, of whom two approached the Holy Prophet, but the third man turned back and went away. The two who approached the Holy Prophet came and stood on the fringe of the circle of men round him. Then one of them saw some vacant space among the men and he sat down there. The other, however, sat down where he was on the outer margin. On becoming disengaged the Holy Prophet said :

"Shall I not tell you about these three men?" One of them sought protection with Allah and Allah afforded him protection, while the other was ashamed to turn back and Allah in turn would not reject him; but the third turned away, so that Allah too shall turn away from him."

* * *

It is related from Abee Sa'eede—nil-Khudriyye that :

The Holy Prophet, may peace be upon him, said that those who deserve Paradise shall enter Paradise

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and those who deserve the fires of Hell shall enter into it. Then Allah would say: Bring out him in whose heart there is as much of *Imán* as even a grain of mustard seed. Thereat such people would be fetched out of the fires of Hell in a scorched and blackened state. Then they would be put into the river of life. (The narrator is doubtful here whether the Holy Prophet said "the river of life" or "the river of rain.") Thereupon these people would grow and develop as does the seed in moist, fertile ground. "Have you not seen how it throws out layer upon layer of tender shoots," he added.

* * *

It is related from Ma'roor as follows:

I once met Abu Dharr at Rabdhah and he was wearing a new suit of clothes while his slave also was wearing a new suit. I asked him about this matter, and he answered: I once used abusive language towards a man in regard to his mother. So the Holy Prophet said to me: O Abu Dharr! you have used abusive language in regard to his mother; indeed you are a person in whom there is a vein of *jaheliyyah*.[1] Your servants are no less than your brothers whom God has placed under you. So whoever has his brother under him, he should feed him with what he eats himself, and he should clothe him with what he wears himself. Do not put them to any task that is beyond their power; but if you have to do so you should also help them in their task.

* * *

It is related from Ahnaf-bin-Qais as follows:

I went to help a man in his fight against another. On my way I happened to meet Abu-Bakr

1. *Lit.*, ignorance, or unmannerliness.

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who said to me: what are you aiming to do? I answered: "To help this man." He said to me: Go back, for I have heard the Holy Prophet say that when two Muslims fought against each other with their swords, the slayer and the slain both descended into Hell. I then asked, "O Messenger of God! the one is the slayer but why should that be so in the case of the slain?" The Holy Prophet answered: Because he intended to kill his companion." —*Bokharee.*

Malfoolzat-i-Ahmad*

February 20, 1901.

A man inquired why the Promised Messiah had forbidden his followers to say their prayers behind any *imám* who did not accept his claims? The Promised Messiah in answer explained to the following effect: Those who have been hasty in rejecting a Movement founded by God Himself for no other reason than an inclination on their part to think ill of us, those who ignore the vast number of signs manifested in our favour, those who are not moved by the dire distress through which Islam is now passing, their attitude and behaviour does not conform to the requirements of *taqwa*. Allah says in His Holy Word: انما يتقبل الله من المتقين *i.e.* "Allah accepts adoration and prayer only from the *muttaquees*." This is the reason why I have directed my followers not to say their prayers with such people as their *imáms* whose prayers do not merit acceptance in the sight of God. From the earliest times this has been the view of all the eminant people in religion that those who range themselves in opposition to the Truth, their faith gradually dries up. Whoever fails to accept the Holy Prophet Muhammad is a *kafir*; but whoever fails to accept the Promised Messiah, he too would be deprived of faith: the end in both cases is the same. The first step in this retrogression is opposition to the Truth, which leads to estrange-

*Tranlated from *Malfoozat-i-Ahmad*, compiled and published by Sh. Abdul Hamid.

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ment; then enmity takes root in the heart of such a man and his opposition over-flows the bounds; and at last the springs of *imán* dry up in his heart.

The question was urged by some one present that in the early days of Islam too their were acute differences of opinion among the Muslims, and enmities also; but that, notwithstanding, no one who participated in these differences could be called a *kafir*. The Promised Messiah answered that this was the view of the Shiyas that among the Companions there was such deep and bitter enmity. But that view, he added, was not correct. The Holy Quran says: و نزعنا ما فی صدورهم من غل *i.e.* "We purified their hearts of any rancour lodged therein." In brotherhoods there were differences everywhere, but in moments of joy and sorrow all became as one. Among the good people there were never any mortal quarrels.

It was inquired what was the position of those who neither called him a *kafir*, nor accepted his claims? The Promised Messiah replied that the position of these people depended on their contacts. If they maintained connections with those who stood opposed to the Movement, then that was where they really belonged.

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THE CRITERIA FOR THE TRUE WORD OF GOD—I

Translated by Ibrahim Nasir, B.A., B.T.
from Dars *Notes in the R. R. (Urdu)*

الم ترىٰ كيف ضرب الله مثلا كلمة طيبة كشجرة طيبة. اصلها ثابت و فرعها فى السماء. توتى اكلها كل حين باذن ربها. و يضرب الله الامثال للناس لعلهم يتذكرون. و مثل كلمة خبيثة كشجرة خبيثة اجتثت من فوق الارض مالها من قرار. يثبت الله الذين آمنوا بالقول الثابت فى الحيوة الدنيا و فى الاخرة و يضل الله الظالمين. و يفعل الله ما يشاء ○

Knowest thou not how God has set forth the parable of the 'Pure Word' like a good tree, firmly rooted, with branches thereof reaching into the sky, even always ready with its fruit in obedience to its Creator. And God sets forth parables for the people so that they may profit by it. And the parable of the 'Evil Word' is that of an evil tree which is rooted out of the earth and which is without any stability. God confirms those who have believed with His wholesome word in the life here as well as in the one to follow, and God condemns the transgressors, and verily He does what He pleases. (XIV, 24 to 26).

Grammarians have explained the double particle in *kalimatan* (كلمة) in two wise. Some take it to be the case in apposition with *mathalan* (مثلا) and as thus the rendering would be as follows :—

"Knowest thou not how God has explained the parable, that is, the pure word. This is the rendering of Abdul Baqa, but Ibn-i-Atiyya and Zamakhshari are of the opinion that *zaraba*, coupled with *mathalan*, always like *ja'ala*, requires two objects. That is why they both regard *kalimatan* and *mathalan* as first and second objects and *kashajaratin* as the complement of a copula with subject understood; that is, the whole construction would be هى كشجرة طيبة. Thus the rendering would be:

"Knowest thou not how God has allegorically explained the expression *pure word* as being a pure tree with firm roots and branches running up to the skies."

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In this verse Almighty God has explained the significance of the *pure word*, that is the Word of God which is fresh and pure from human interpolation. Sequence of the text here is that in the preceding verses it is stated that the people following evil ways are doomed to perdition, while the believers are promised gardens and great rewards. This naturally creates in man a desire to pursue the path of rectitude. Simultaneously one remembers what has been stated earlier in this chapter that God has been raising prophets at different periods, some of whom, under divine injunction, abrogated the law brought by their predecessors. Here one naturally desires a criteria to distinguish the cancelling revelation from that which it cancels, and to distinguish the fresh and the pure word from the old form vitiated through human interference, and feels the need for some means to determine whether or not a certain teaching is from God. These criteria have been laid down here. By applying these principles one can determine the truth with regard to a teaching claimed to be of divine origin and capable of satisfying the needs of the time.

In the first place the Word should be *pure*, *i.e.*, fresh and free from corruption. Secondly, it should be firmly rooted, with branches spreading far out into the sky; it should be ever ready with its fruit; and its fructification divinely ordained.

These are the five signs which a pure and unmixed Word of God must possess. If they are found as a distinctive feature of any scripture, that must be taken to be the guidance for its own time and deserving of strict observance and credence. But if any scripture, known as the Word of God, does not fulfil the above-mentioned signs, then either that particular book is a cancelled Word of God or is a human construction and not revealed from God. Below I explain the above-mentioned signs taking them in order :

The first sign of a pure and unmixed Word of God is that it should be *tayyab* (طيب). The word *tayyab* signifies (*a*) an object which is free from fault, vice and

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imperfection, (*b*) beautiful, (*c*) an object possessing *teeb* (طیب), that is (*i*) delicious, (*ii*) pure and new, (*iii*) sweet, (*iv*) grand and (*v*) advanced in good.

The fresh and pure Word of God therefore is that which (*i*) like a good tree is sheltered from harm and evil, *i.e.*, which does not contain such teachings as are revolting to the human soul and are against natural human nobility, feelings, and emotions;

(*ii*) is beautiful and has an attraction and charm of its own;

(*iii*) imparts cheerfulness and pleasure to those who act upon its teachings;

(*iv*) is sweet and delicious;

(*v*) is grand; and

(*vi*) excells others in beauty.

The second sign stated above is that it should be firmly rooted. The significance of the firm roots of a tree is as follows:

(*i*) In the first instance it signifies that the tree is alive and receiving food from the earth. A fresh Word of God likewise is constantly receiving food from God the Almighty. In the case of a cancelled Word of God, however, there is a limit to the depth and expanse of its meanings. It is cancelled because at that particular time it is not able to fulfil the needs of humanity. The living Word of God on the other hand fulfils all the needs of humanity and whatever need may happen to arise it can be satisfied by that Word of God. It is like a tree which is receiving nourishment from the earth, that is, it is giving forth fresh expositions which are capable of covering fresh contingencies springing up in life from age to age. These expositions no doubt already existed in the Word burried deep under the surface, and their disclosure at the proper time and the consequent fulfilment of human needs is possible only with the fresh grace of God. This is the idea expressed by the Holy Quran when it says that the true and living Word of God is constantly receiving

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fresh food like a tree drawing nourishment from the earth.

Secondly, the firm roots of a tree signify the firmness of its trunk. This means that the tree does not bow down before a blow. It is a sign of the true Word of God that when subjected to criticism it does not reveal any weakness. It keeps firm in its place though heavy burdens be thrust upon it; it can withstand criticism of all kinds.

Thirdly, the firm roots signify that the tree does not move from its place. According to this interpertation it is a characteristic of a pure Word of God that its principles are sound and they do not change with the changes of time. Times change, but its teachings remain unaltered and fixed in their original place. If there arises ever a need for altering the Word of God it would mean that the particular Word is no longer a fresh Word of God, rather it is like a dry tree which has ceased to draw nourishment.

Fourthly, the firm roots of a tree indicate the long life of the tree. Such trees as have their roots going deep into the earth live longer. Similarly it is a sign of the Word of God that it has a long life. One would never find that a Word of God which was revealed today might get cancelled by the next day—here, of course, the Word of God signifies the basic principles of its teaching. It is quite possible that trivial commandments be changed for the sake of a trial or a test, but such alterations will never form a part of the principal teachings of the scripture. The Holy Quran no doubt cancelled the Torah but it was only after a period of two thousand years. During this long interval many Prophets appeared but their advent was not meant to cancel the Word of God.

Fifthly, the firm roots suggest that the tree has its growth in good ground and is growing and progressing as a result of nourishment. Similarly this is a sign of the true Word of God that it gathers a community which observes and acts upon its teachings. The Word of God takes its growth and prospers as it takes

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nourishment in them. The Word of God spreads its roots in the hearts and actions of the faithful in the same way as a tree finds a place for its roots in the earth. If there be no community to observe its teachings it would become difficult to realise the fruits and the results of it. The community of the believers, therefore, corresponds to the earth in the case of a tree and the words اصلها ثابت signify that it makes a deep impression in the hearts of the believers and gets firmly rooted in their souls. They act upon its teachings and manifest the beauties thereof.

Sixthly, it points out that just as there is only one source of the food of a tree so also the Word of God has one and only one source. Unlike animals it does not take its food from stray places, but draws food from one place only, which is God Almighty.

Generally speaking human principles and all that they teach are picked up from different places—some are gathered from social customs and habits, some from philosophy and science, and some from the present day principles, and that is why there are such great differences among them. The Word of God comes down from one source and its roots go far deep, that is, it discusses all relevent matters at full length. Its teachings come out of the same principle and that is why there is no difference in them. As the Word of God is independent of human assistance, it takes its food (which signifies the means of subsistance *i.e.*, arguments and proof) from its root which is God Almighty Himself from Whom it comes.

The third sign mentioned above is that it should have its branches reaching into the sky. This can be interpreted as follows :

Firstly, man can reach God by observing its teachings for a person who climbs up a tree which has its branches reaching into the skies is sure to reach the sky. Metaphorically this has been described in books of religion as a place of nearness to God.

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Secondly, the Pure Word of God should explain fully all the details of the law, for the extention of the branches of a tree in the skies also suggests an abundance and a large number of them. Thus, for the Word of God it is necessary that it should be wide-spreading and capable of covering the different needs of humanity.

Thirdly, it should have its teaching based on high morals, for the high branches suggest that the teachings should not consist of petty matters and low morals but should embrace high aims and great morals.

Fourthly, the people of different dispositions ought to be able to profit by it. We know that a large number of people can sit under the shade of a tree which has its branches wide-spreading. This, therefore, points to this characteristic of the Word of God that many people sit under it, meaning thereby that it brings peace to people of different dispositions and temperaments.

The fourth sign of the pure Word of God is that it should be ever ready with its fruits. This means that :—

(*a*) It produces such men in all ages as might be called the fruits of the 'Pure-tree.' They are, so to say, a living example of it and may be shown as a specimen of what the Word is capable of achieving.

(*b*) Eternal salvation should be achievable through it; for just as توتی اکلھا کل حین signifies that it should produce perfect men at all times, it suggests at the same time that such men should also eat the fruits for ever. A person would be able to eat its fruits eternally only if he has attained to eternal life.

The fifth sign of a pure Word is that its fructification should be divinely ordained, *i.e.*, its best fruits should not be the result of the physical laws of nature, but be produced by divine orders. It is in this respect that the tree of the Word of God has been distinguished from an ordinary tree. Common trees yield their fruit in accordance with the physical laws of nature, but the Pure Tree has been regarded as a tree which would

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yield fruits only according to the Divine will. The appearance of such people (fruits) should be in conformity with the will of God.

It suggests also that the results (fruits) of the Word of God should not be governed only by the physical laws of nature but by religious laws as well. Speaking the truth for instance has a natural fruit; it raises the dignity of a person in other men's eyes. It has a religious fruit as well. The person becomes the recipient of special divine blessings. Similarly we may have the offering of prayers as an other instance. There is one direct fruit of it: expression of gratitude and obedience—two sentiments of surpassing importance in the social system. But there is also a religious fruit of it. It makes a person fit to see God and attain His nearness.

The above-mentioned signs of a pure tree as enumerated by the Holy Quran define a fresh, pure and living Word of God so clearly that there remains no difficulty in differentiating between a true and untrue Word. In the light of these signs when we examine the Holy Quran we find that they are all to be found in it to such a degree that even the dullest person can not help admitting that this Word has matchless beauties in it and more than ordinary powers—qualities which cannot be met with in the works of man, nor in the religious scriptures of old times—.

(*To be continued.*)

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JESUS CHRIST, THE MORTAL PROPHET

Jesus Christ, the last of the Israelite Prophets is a unique figure about the end of whose life on this earth different versions are given.

The Jews say that he was nailed to death on the cross and thereby was proved a false prophet according to the teachings of the Bible.

The Christians, who too follow this same Bible, present this crucifixion of Christ in a different manner. They say that it is true that he died on the cross but he did this for the sins of his followers so that they should have salvation—and that now he is commanding from the Heavens as second god.

The non-Ahmadi Muslims hold an altogether different view. They say that no doubt he was nailed to the cross, but before the commencement of this punishment God replaced him by a similar man and lifted Jesus bodily to the heavens where he has lived ever since with his physical body.

These being three versions altogether different from one another, one has to study them carefully to draw some intelligent conclusion.

The version of the Jews stands in the witness-box to this day for full proof, for no doubt Jesus was nailed to the cross but he was taken down after about three hours, and his bones were *not broken*. Death by crucifixion was always very slow, so much so that when criminals were removed after even three or four days they were often found alive, and to ensure death the law required that the bones in their body should be crushed. As Jesus was taken down only after three or four hours, and his bones too were not broken, there is no reason to believe that death could have taken place in his case.

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The story of the Christians is rather ridiculous, because their own Bible says that any claimant to prophethood who is nailed to death on the cross, is a false prophet and that he is an accursed man. Knowing this fact they accept his death on the cross, but still believe in his prophethood. When, according to them, Jesus became accursed on account of his death on the cross, their belief in him is a philosophy not sincerely understood even by their own learned men. What good do they expect of this sort of following!

As regards the view of the non-Ahmadi Muslims, it is contradictory to the facts given in their own religious books—the Quran and the Hadith.

Leaving at present the first two versions I will confine myself to certain details of the non-Ahmadi view.

The argument put forward by the non-Ahmadies is a Quranic verse :

> They (Jews) have not killed nor crucified him (Christ) but (his end) was made doubtful for them, and God raised him towards Himself.

It seems that they are misled by the word (raf'a) which means 'raising.' They think that when God negatives Jesus' end through being slain or crucified, then necessarily the manner of his escape was that he was raised with his body to the heavens. But in reality this verse contains a reply to the allegation made by the Jews mentioned in the previous verse of the Quran :

> And their (Jews) saying Surely we have killed the Messiah, Jesus son of Mary, the Apostle of Allah; and they did not kill him nor did they crucify him, but (the matter) was made dubious to them (IV : 157).

By crucifying Jesus the Jews wanted to prove that he was an accursed man and an untrue prophet. From the fact that they had nailed him to the cross and had brought about his death by that means, they concluded that he had died an accursed death. But God says that they failed in their project and the verse in question contains a reply to the Jewish allegation. He did not die an accursed death ; on the contrary, God raised him

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to Himself. رفع raf'a as used in other Quranic verses means raising to a high position. Hence the conclusion of the non-Ahmadies is unfounded.

Many verses of the Quran go to prove that Jesus died a natural death and that he died before the Holy Prophet of Islam (may peace and blessings of God be upon him) came in 632 A. D.

The Quran says:

> And when Allah will say: O Jesus, son of Mary! did you say to men, Take me and my mother for two gods besides Allah, He will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind; surely Thou art the great Knower of the unseen things.
>
> I did not say to them aught save what Thou didst enjoin me with: that serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them, but when Thou didst cause me to die Thou wert the watcher over Them and Thou art witness of all things (V: 116 and 117).

From this it is evident that on the Day of Judgement God would ask Jesus if he had taught his followers that they should worship him and his mother, and Jesus would reply in the negative and add that as long as he was alive among his disciples he looked after their beliefs but after his death he was not in a position to know what his followers were doing. This implies that the Christians, as long as Jesus was alive, did not take to worshipping him and his mother, and when we see the Christians actually doing so in these days we are forced to the conclusion that Jesus Christ is no longer alive.

If Jesus and his mother have been taken as two gods besides Allah then according to the Quran Jesus is surely dead, because he says that so long as he was among them he taught them to worship one God, and this was the command of Allah to him and he had no right to introduce anything new from his own side. The doctrine of Trinity came thus, after his death.

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There is a little controversy on the meaning of the Arabic word *towaffi* but the field of this controversy has been cleared by the founder of the Ahmadiyya Community who, after proving the meaning of this word to be death, has challenged that when God uses this word in *bāb tafā'ul* in regard to a living being, then the meaning is nothing but death. Hazrat Ahmad offered a substantial cash prize of thousands of rupees to any one who should came forward and disproved this principle.

Imām Bukhāree, the compiler of the most authoritative book of the Muslims after the Quran, supports this view; he says that *raf'a* means death.

The idea that Jesus is still alive with his mortal body involves a direct contradiction of a saying of the Holy Prophet (may peace and the blessings of God be upon him) who says:

> If Moses and Christ were living there would have been no other way for them but to follow me.

He puts both Moses and Christ in the same position; He says; "If they were alive," meaning thereby that they were dead. The Holy Prophet does not distinguish Moses from Christ in this respect, so a Muslim who says that Moses is dead but Christ is alive challenges the saying of his Prophet without any foundation.

So according to the Quran and Hadith Christ was not killed, nor crucified but died a natural death, and after his death his spirit was raised to the heavens with honour.

As to the way of the liberation of Christ from the cross, modern research made by the founder of the Ahmadiyya Community, with heavenly guidance, is that when Christ was nailed to the cross a severe sand storm came in the darkness of which Jesus was hurriedly taken down from the cross lest the Sabbath begin while he was still on it, as that would have involved a contravention of the Jewish law. The soldiers on guard and Pilate, the Roman Governor, were sympathetic towards him, so his body in an unconscious state was quietly handed over to his followers. His wounds were

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then treated in a secret place, and after recovery Jesus travelled towards the east in search of the "lost sheep of the House of Israel." This quest brought him to Kashmir (India) where he passed the rest of his life and died a natural death. His grave is found to this day in Srinagar, the Capital of Kashmir, in Mohallā Khānyār. For a detailed study of this question the reader should turn to *Masih Hindustān Men* (Christ in India) by the founder of the Ahmadiyya Community.

Qadian. GHULAM YASIN, B.A.

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CHRIST HAS COME !

Did he not say that he will come like a thief ? Yes, he has come. Know him by the signs. The thousand and one sects and schisms think that he will come believing in their creed. But he has to overrule all as a Chief Judge. It is for God to chose in what manner should he be sent. So he has appeared in the person of

PROPHET AHMAD OF QADIAN

Blessed are they who accept God's Messenger.

MIRZA KABIR-UD-DIN AHMAD.

Basharat Gunj, Lucknow.

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INDIANS AND THE WAR*

It is essential to outline briefly Hitler's career from the time he became Chancellor of the Reich and his aims and the methods by which he realised his objects. The Hitler of to-day began his nefarious career when he assumed the chancellorship of the Reich. The first public speech of Chancellor Hitler contained assurances in no measured terms that he would exert his utmost to give peace to Germany and then through the Fatherland he would bring peace to Europe and the whole world. For six years Hitler struggled and strained to make good his utterances in a manner he thought fit. For six years his efforts were directed ruthlessly and relentlessly to bring about the present calamity, the parallel of which is not known in the world's history. And this was what he meant by the word "peace."

Let us begin at the beginning. As I have said he gave pious assurances to the world of his peaceful motives and aims. He succeeded wonderfully in deceiving Europe and the rest of the world. All applauded his utterances. As a matter of fact all the big nations eagerly looked forward to Hitler's pronouncements. And whenever he made any speech—and he made numerous—it was printed in the leading papers of all the countries with bold headlines on their front pages. Very soon he won some of his sceptic critics over. He was hailed as a messenger of peace and love.

In the six years preceding the outbreak of this war Hitler did a few "very peaceful acts." He remilitarized the Rhineland, he recreated and re-equipped the German Army. Soon after we heard that Austria and Czecho-Slovakia were overrun. Hitler said that

*Gist of his second lecture in the series entitled *Indians and the War*, given by Mr. S. M. U. Shah, President Ahmadiyyah Muslim Community, British East Africa, on Sunday the 24th August, 1941, at the Play House Theatre, Nairobi, with Mr. George Kinnear, Editor, *E. A. Standard* in the chair.

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Germany was far too weak to withstand the armed forces of the neighbouring countries, so it was felt necessary to construct the Siegried defences. Then he anvanced another step towards the world's peace. He killed, imprisoned or evicted the Jews, socialists and all the other opponents of the Nazi Regime during the very peaceful period of 1933-39.

Hitler did not rest content with these achievements. He created, organised and mobilized his notorious Fifth Columns at the very outset. These were merely to form the advance guards of his regular forces with all their equipments and tanks. With the assistance of the Quislings, these children of Molach spread the atmosphere of defeatism in the various countries now under Germany and prepared the ground for the final *coup de grace* to be administered by the German army. And all this time Hitler's peaceful declarations came pouring thick and fast.

I cannot do better than quote Hitler to show what he actually wanted to do. He described his methods and plans without any equivocation to Herr Rauschning in the following words :—

> "I shall long have had relations with the men who will form a new Government to suit me. We shall find such men, we shall find them in every country. We shall not need to bribe them. They will come of their own accord. Ambition and delusion, party squabbles and self-seeking arrogance will drive them. Peace will be negotiated before war has begun. I promise you, gentlemen, that the impossible is always successful."

Yes, Hitler was right. What was impossible to believe in the light of his public speeches and treaties not only did happen but was successful.

No one for a moment could believe that Hitler who gave solemn and frantic assurances of his peaceful motives and intentions and who piously and vehemently condemned war mongering would turn a veritable brigand. Britain was lulled by these assurances into a sense of false security for all the civilized world. It is true that Mr. Churchill did raise a hue and cry against Hitler and his Nazis, but Mr. Baldwin and his

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Cabinet hushed all criticism and doubt, though Mr. Baldwin after relinquishing his office did admit that he had all along strong suspicions that Germany was re-arming herself apace with none too peaceful intentions.

Hitler's *Mein Kampf* belies all ideas of peace on the part of its writer. The word peace has no meaning to him. *Mein Kampf* is the story of a struggle. Hitler cannot conceive of any activity which is not a struggle for mastery and domination. Cooperation, toleration, live and let live are principles of human conduct which Hitler has never even dimly comprehended.

The result of Hitler's six years of power is the present war. Marshall Foch once said that every war was far different from its predecessor. This saying of his is truer than he reckoned with regard to this war. It is in a class by itself. It is a civil war on a colossal scale. Thanks to the Fifth Columnists and the Quislings all the countries under the German yoke are victims to an internecine war. The patriotic element is still waging an unrelenting war to free their country from the Nazi tyranny while the Quislings are striving hard to perpetuate it. Soon this war is going to become a universal war and almost every country, every nation, will be sooner or later involved. The third characteristic of this war is that it is a total war. Every man, woman, and child in the belligerent countries is in the front line. In fact the innocents are more exposed to danger. The fate of some of the principal towns of the victimised countries is a case in point. In some cases 90 per cent. of the houses have been razed to the ground. Lastly it is a war of machinery in which our industrial centres and munition factories are going to play a decisive part.

Those countries that have up till now escaped the war of fire, even they are to the fullest extent sharing with Europe and the Middle East in the war of ideas and nerves.

This unique war has been brought about by one man and one man alone who was loud in condemning

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war, and who was a zealous advocate of peace.

One is often asked as to how and why had Hitler become the idol of his party. Now, the German nation has always been vulnerable to the frantic appeals of fanatic enthusiasts. The history of the last century alone supplies us with several examples. Maudlin sentimentality has always goaded the Germans to heights of physical effort. This psychological aberration of the German people has alone made Hitler's leadership possible.

Hitler's ideology cannot long prosper. God has created this world with a scheme, a purpose, a motive. God can never tolerate the division of mankind into two groups according to a blood theory formulated by Hitler in these words, "Civic rights may only be enjoyed," says Hitler in Article IV of his Programme, "by those in whose veins flows the Aryan (Nordic) blood without any impurity or ancient mixture with any other blood."

Now these words and these ideas go counter to God Almighty's design. Hence it is certain that Germany is doomed to go down when the cup of Hitler's iniquity is full to the brim. Hitler knows no compassion, love, human brotherhood, and defies all the commandments against murder, stealing, lying, and aggression on the plea of the racial superiority of the Germans, according to his blood theory.

There can be no peace so long as the evil forces in the forms of Hitler and Mussolini with their hunchmen, the Japanese, are rampant and so long as they hold sway in one form or another.

Among Indians and other peoples of the British Empire there are some people who consciously believe in Fascist and Nazi systems of Government. There are others who call themselves potential Fascists or Communists. Such misguided people believe that even under Hitler they will be no worse off than they are now. I am surprised at their shallow ideas. Another group of idealists among us asserts that war is the

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worst of evils and that therefore peace should be concluded with Hitler at any price. Still another view is expressed that a patched up peace with Hitler is infinitely preferable to a prolonged war. To me all these views appear to be utterly foolish in view of all that has happened since the outbreak of this war and what had happened since the ascendancy to power of Hitler. The only course open for all God-fearing and God-loving nations is to wipe out this poison.

Before concluding this Talk I cannot help quoting an Arabic proverb :

الفضل ما شهدت به الا عداه

It means, that indeed is excellence and greatness to which even the enemy bears testimony. As an illustration of this saying I read out an excerpt from *Mein Kampf*. Hitler says in his book, "Men do not die for business but for ideals ; whilst we fought in the Great War of 1914-18 for daily bread, England fought for freedom—not her own, but that of the little nations." Hitler with these words has rung his death-knell and his party's perdition. History is going to repeat itself, but with this difference. In the last war Kaiser's Germany was scotched, this time Hitler's Nazi Germany will be crushed into pulp. You know as well as I do why Britain has gone to war. It is not only for her freedom but also for the freedom of all the weaker nations, for the freedom of all the world.

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A GREAT RETRIBUTION

Terrors of the Nazi war machine were let loose on Europe in September 1939—barely two years ago. But the suffering and misery, the pain and tears and blood that have been packed into these two years are simply incalculable.

Poland, a country covering 150,000 square miles with a population of 31,000,000, went up in flames practically in the first fortnight. After a lull during the winter months which followed—a lull that was uncanny—Denmark, Norway, and Holland, and Belgium were trampled into the mire, and the Nazi jackboot was planted firmly in these lands doubly sacred in history for the memory of gallant fights put up by their peoples to maintain their liberties. Then came the turn of France, and within a fortnight a mighty World Empire lay battered and bleeding and bleating pitiously like a lamb of which the marauding wolf had broken the back-bone and gashed the throat in a single sudden jump of concentrated fury.

Since the fall of France the fight between Germany and Britain has been bloody and grim—on land and in the air, on the wide surface of the open seas, and deep down underneath in the darkness of the rolling waves.

Throughout the ages war of course has never been a pleasant pastime for those caught in its bloody path, but the methods of the Luftwaffe and the mechanised panzer divisions have made it hell for both sides of the combatants irrespective of the fact as to which of them wins or loses, for the sufferings of both are equally appalling to contemplate.

But the greatest horror of the present gigantic conflict lies in the fact that it makes no distinction

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between combatants and non-combatants, and there is no firing line between the opposing armies. Formerly, non-combatants of either side—comprising chiefly of women, children and the aged folks—were rather left unmolested. But now these civilians, too, whether staying at home or attending to their daily avocations, or out merely for an innocent walk, remain directly and constantly under the shadow of sudden death. When bombs fall like bolts from the blue and burst over thickly populated areas, everything beneath is ruined, and death takes her heaviest toll! Safety has literally become a legend of the past. Instead of that, fear, anguish, destruction and death have jointly taken hold of Europe and many other countries lying on its borders, and even far off lands are equally threatened by this vaxing monstrous calamity. In Mr. Churchill's words :

> Awful, horrible things are happening in these days. The whole of Europe has been wrecked and trampled down by mechanical weapons and the barbarous fury of the Nazis. The most deadly instrument of war—science—has been joined to the extreme refinement of treachery and the most brutal exhibition of ruthlessness, and these have formed a combine of aggression the like of which has never been known, before which the rights, traditions, characteristics and structure of many ancient and honoured States and people have been laid prostrate, and ground down under the heel and terror of the monster (August 24).

The tide of this war, of this great Terror, is rising constantly to take more and more lands in its deadly sweep. The Fifth Column, its forerunner everywhere, is also secretly engaged in its detestable work. Through these intriguing columns, which work in the guise of harmless tourists and technical advisers, the intended-victims of to-morrow are first frightened, cajoled and intimidated by the enemy propaganda, so that the morale of their populace is completely shaken and destroyed. When the ground is so prepared,

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forthwith their country is 'attacked' militarily or diplomatically as the case may be; and finally occupied either by conquest or through the week-kneed acquiescence of its government. In the midst of such happenings who can say that he is safe?

No matter, therefore, how far removed you are from the actual scenes of war, you are not outside its terror. The war-drama is gathering momentum and everywhere new aspects of the situation are confronting the dazed observer. East and west, north and south, on the front and away behind it in peaceful homes and crowded streets, the flames are leaping up everywhere.

But the question is why is all this happening?

To check the tide and save mankind from universal destruction, Roosevelt and Churchill recently came together—'somewhere in the Atlantic'—and made noble resolves.

In their historic meeting, which will be remembered long after, one great thing happened,—a thing which later on might prove was the turning point in favour of the tormented nations. Says Mr. Churchill: "We had a service on Sunday in our Atlantic bay." What a grand thing! In the hours of their greatest deliberations, the President and the Prime Minister were also bowing before the Almighty One Whose unbounded mercy, when properly invoked, always in succour descends upon the wronged and the injured!

But why is the world rent and racked by this great turmoil of war? Various causes of this terrible calamity,—some having their embryo in the events which caused the war of 1914—18, have already been put before the world by many eminent writers and statesmen, and remedies for the future are also being thought of and suggested. But those causes and remedies are all, in essence, either political, territorial

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or commercial, and do not bear any stamp of spiritual significance. These remedies might temporarily allay some of the symptoms of the disease but assuredly they cannot bring any durable peace to suffering humanity, woefully perturbed over all that is happening and the unprecedented killing that is going on around. In the heart of their hearts, the masses are longing to know definitely the simple real truth about this universal Scourge of God, and some sure means for bringing about the cherished peace to come. It is the heart's desire of every individual and every nation.

Mere mundane explanations of such terrible happenings, however brilliant and entertaining, can only be classed as half attempts at truth. For man is not of the earth alone ; he possesses distinctly a spiritual self also. So his innate quests for knowledge, for truth, and his yearnings for satisfaction ever tend to transcend his carnal limitations and naturally call for spiritual substance and guidance no less than for the daily bread. Of necessity, therefore, the spiritual restlessness of man, which not infrequently showes itself in the form of a mighty uncontrollable hunger for the good things of this life, cannot be satisfied except with something from the Eternal Spirit. Herein lies the value of the God-idea and the close necessity of some Spiritual Order.

But since the closing of the Eighties the world had imprudently taken it easier to flout the spiritual dogmas of life and with a lively desire to collaborate with the rising wave of materialism was lapsing fast into a state of irreligiousness. God-idea was academically preached as irrational and unscientific and religion as a muddled and muddling system. Open tirades against religion, against God, the Apostles of God, and against those who hold them dear, have since become too common : indeed they have come to be applauded as the high marks of learning and progress.

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And this has had its baneful effect upon the general masses. Places of worship were deserted while people rushed to amusement parks; theatres and dance halls were packed. Everywhere, to struggle for costly viands, for silks and furs and palatial buildings, had become the sole concern of man's life. Manifestly, at the altar of Mammon, the soul's requirements have been callously sacrificed.

In short the very idea of the most beneficent and merciful God was 'plotted' to be banished from the face of the earth, and instead the scientific sickle was primarily taken hold of to reap unreservedly the harvest of material gains. O Son of Man.....thy folly, thy ingratitude, and thy revolt could hardly have gone farther!

Seekers after truth would do well if they attend to their hearts' spiritual yearnings which cannot be killed or suppressed by any perverted agency or irreligious pressure from outside. It is time to end the delusion that this world can go on pretty well and happy without any spiritual guidance. As there resides a spirit in all of us we should, instead, adopt a deep reverential attitude towards everything *really* spiritual; we should get hold of this truth before it becomes too late! Remember, the great conflagration is spreading. It must speedily be brought to an end. As war efforts, sincere prayers to the almighty God—with even the 'Atlantic bay' attitude, are needed at every moment as imperiously as guns and tanks. In fact they are needed even more.

The sad obvious truth about the present terrible happenings is that mankind had foolishly turned its face from God, and in search of material advantage had declared: 'We want gold and not God: we require profits and not prophets!'

Man had forgotten that the almighty God, with all His numerous attributes, was his creator and sus-

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tainer; and that He ever wished him well. But God forgets not even the sinners, and out of His bounty He has vouchsafed for our conduct a number of laws to be strictly respected and followed—laws which Islam has classified most beautifully. As long as we respect them, all is well with us, peace and prosperity kissing our feet. But the moment we lucklessly ignore or infringe the laws of God, we automatically expose ourselves to dire consequences.

But our Master is merciful.

It is His benign custom that before punishment, He always warns the erring world by sending a Warner or Prophet, who calls the sinning multitude back to the paths of God so that no one may plead ignorance later on. If his calls and warnings are attended to by the people and a process of self-purification started, then nothing untoward happens. But on the contrary, if the world obstinately ignores him and his warnings—as time and again it does, then lo! an impending storm of troubles and sufferings gathers up, and at the appointed hour bursts over the sinning multitudes with all its terrible force and purging fury!

This is what is happening now. In human history the nineteenth century is a period noted for man abandoning himself to greed and luxury, to irreligion and materialism. God was persistently denied. And when a Warner came, the world heeded him not; and this heedlessness on her part sealed her doom. Trees which would not bear fruit had to be removed—had to be pulled up from the roots, hacked and cut to pieces, or had to be burnt as they stood. Wars and pestilences and earthquakes and so many other destructive upheavals had to do their part in knocking greed and frivolity and irreligion out of our hearts.

But who was the Warner of this age? If warnings from above have not been warranted, then what does

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all this punishment mean? A pertinent question, no doubt. But woe to the erring world: the answer is not wanting! The laws of God were here always, and before the close of the Nineties a Warner too had appeared in the person of the Promised Messiah—Ahmad of Qadian—and everything was foretold. Yet, to her misfortune, the world blindly held on to her own course!

The Promised Messiah had been repeatedly warning every people against the impending consequences of their trangressions, and had ceaselessly tried to bring them all back to the righteous path of God. A certain number of people, of course, followed him. But the misguided world in general heeded him not; and as a least grace called his prophetic utterances and timely warnings as things simply out of place—sophistically incoherent and therefore 'meaningless'! But the Prophet of God vigorously carried on his mission; and in his later days, amidst a storm of opposition, he declared that if the world would not come to her spiritual senses and make proper amends for her misdeeds, then hearken: the days of retribution were drawing nigh:

> Those days are hastening, nay I see them at the very doorstep, when the world shall witness a terrible plight, not of the earthquakers only but other terrors would also appear—some from heaven and others from this earth. All this shall happen because mankind has forsaken the worship of God, and with all their hearts, resolutions and aspirations have fallen on worldly desires.
>
> Had I not appeared then those calamities would have been delayed for some time; but with my advent the secret and terrible intentions of God—that had remained hidden for a long time, would now make their appearance. As He has said (in the Holy Quran) 'Verily We do not punish (any people) unless we have (first) raised a prophet (among them).' Many who repent would obtain protection and those who dread retribution would have mercy.

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Further he said :

> Do you think you would escape those retributions, or by your own mechanism you would be able to save yourselves? Never! Man's tactics shall then be at an end... Thou too art not safe, O Europe! and O Asia! neither art thou protected. Thou dwellers in the islands, no artificial god would then come to help you. I see the cities falling and habitations devastated! The one and only true God remained silent for a long time, and before His eyes repulsive deeds were done. But now He would reveal Himself with terrific gestures. Those who have ears, let them hear that that time is not far off from now.

Finally Ahmad, the Promised Messiah, counselled :

> God is slow in His wrath; therefore repent that you may obtain His mercy. He who abandons God is a worm and not a man, and he who fears Him not is simply dead and not living!—(*Haqiqat-ul-Wahyee*, Pp. 256-257).

From the foregoing quotations it is clear that the Promised Messiah had amply warned the world in time against the impending storm of calamities that was to burst upon the world if it would not listen and give up the sinful ways of life. But who cared to listen? The above warning was given before 1907.

Those were the days when apparently everywhere peace and prosperity were reigning supreme, and almost the whole world was unrestrainedly indulging in all sorts of frivolous and even unclean activities—thinking they were the 'necessities' of life. Pious thoughts, and pious deeds were not considered to be of much use. God was denied all round! That general profanity and irreligiousness of the world, added to it her disdainful rejection of the Promised Messiah's timely warnings, at last provoked God to retributive justice. For He who ever enjoins purity cannot for long tolerate impurity. Therefore a chain of horrible sufferings was loosened for the sinning world to pass through intermittantly. The present

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war too is a link in that chain, and "a gigantic scourge" as aptly declared by the Archbishop of Simla the other day.

In this hour of great peril, tumult and confusion, the wole world is now crying for deliverance and peace. Her best intentioned leaders too are striving hard to first end this war successfully and then alongside to formulate for the future an international order of peace and security, following which the earthly causes of future conflicts may—as far as possible—be obliterated. We sincerely wish them all success in these aspirations.

But to acquire such a peace—which the world so much needs—and to obliterate all possible dangers of future conflicts, it is highly essential for all good thinkers never to lose sight of the root-cause of these horrible happenings: that is—to quote again the words of the Prophet of Qadian—"Mankind had forsaken the worship of God." We should also bear in mind his sublime counsel: "Repent that you may obtain His mercy."

That cousel in fact is the remedy and in a sense the only ultimate basis for any durable international order. So if you are anxious to establish a real peace of universal love and justice, a peace of brotherly tolerance and equity, of progress and permanency—then make a heroic effort at repentance, and with deep reverence and humility turn to God, beseeching of His mercy and forgiveness, and up to the last moment of your life keep Him enshrined in your heart, always loving and worshipping Him—*Him alone*! Say like a good man: "O God I have come back to Thee. I accept all your Prophets, and sincerely promise to follow all your Commandments. Bless me O Lord, with Thy forgiveness and pleasure!" He would then own you in return: he would protect you and give you an all-pervading peace.

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Friend! do not grope about and stumble in the dark in seacrh of peace! Study Islam, for Islam means peace. It is the Light that ragulates man's conduct in the best conceivable manner to produce harmony socially, economically, politically, and above all spiritually. Thus it ensures everlasting Peace here and hereafter. When followed with maximum sincerity of the heart, it leads one straight into the presence of God!

MUSSOOREE S. F. FAIZEE.

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"DHUL-QARNAIN"—I

And they ask thee about Dhul-Qarnain. Say, I will certainly relate to you something instructive from his life.

We established his power in the earth and gave him the ways and the means to *accomplish* everything.

So he followed a way,

Until, when he reached his farthest point *in the direction of* the setting of the sun, he found it setting in a spring of murky water, and near it he found a people. We said, "O Dhul-Qarnain, either punish *them*, or treat them with kindness."

He said, "As for him who does wrong, we shall punish him; then shall he be brought back to his Lord, Who will punish him with a dreadful punishment.

"But as for him who believes and does right, he will have a good reward, and we shall provide for him, by our command, every facility."

Then he followed *another* way,

Until, when he reached his farthest point *in the direction of* the rising of the sun, he found that it rose on a people for whom we had made no shelter against it.

So *they remained*. Verily, nothing of that which he possessed is hidden from Us.

Then he followed another way,

Until, when he came between the two mountains, he found, beneath them, a people who hardly understood a word.

They said, "O Dhul-Qarnain, Gog and Magog are creating disorder in the earth; may we, then, pay the tribute on condition that thou set up a barrier between us and them?"

He replied, "The power with which my Lord has endowed me is better, but ye may help me with physical strength, I will set up between you and them a strong barrier."

"Bring me blocks of iron." *They did so* till, when he had levelled up the space between the two cliffs, he said, "Blow." *They blew with bellows* till when he had made it *red as* fire, he said, "Bring me molten copper that I may pour it thereon."

So they (Gog and Magog) were not able to scale it, nor were they able to dig through it.

He said, "This is a mercy from my Lord. But when the promise of my Lord shall come to pass, He will break it into dust. And the promise of my Lord is true." (The Holy Qur'an, 18 : 84—99.)

The question of the identity of Dhul-Qarnain

Qarn means (1) a hundred years, (2) a horn (*Lisan*). *Qarnain* also refers to the east and west of the earth. Hence *Dhul-Qarnain* means (1) he who is of two horns, (2) he who is of two centuries, (3) he to

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whom Dominion had been given in the east and the west.

Before discussing the question of the identity of *Dhul-Qarnain*, it must be pointed out that the Holy Qur-ān is not a book of stories. Nothing is given in it merely as a story, but the so-called stories are really prophesies predicting future events. The story of *Dhul-Qarnain* also belongs to the same category. It does not merely give an account of an historical personage, but it also describes the important events that were to take place in the lifetime of another historical personage who was to appear in the future. Thus the passage not only gives the account of an historical personage that lived in the past, but also that of a great historical personality that was to make his appearance in time to come. In short, the passage has both an historical and a prophetical significance and is to be studied in both these aspects.

The word *Qarn*, as shown above, means both 'a horn,' and 'a century.' Taken in the former sense, the passage refers to a king of Media and Persia—kingdoms represented by two horns. (*Vide* Daniel 8 : 20). Of the ram Daniel says, " I saw the ram pushing westward and northward, and southward ; and no beasts could stand before him, neither was there any that could deliver out of his hand ; but he did according to his will, and magnified himself." It is curious that like this passage, the Holy Qur-ān also describes three journeys of *Dhul-Qarnain* (*vide* vv. 87, 91, 94). This lends support to the inference that *Dhul-Qarnain* in the passage under comment is a descriptive name of a king of Media and Persia. And of the kings of Media and Persia, Cyrus is the ruler to whom the description most aptly applies. He succeeded his father Cambryes I as king of Anshān in 558 B.C. and conquered the Medes in 550. " Cyrus," says the *Ency. Bib.* " the founder of the old Persian Empire, belonged to the ancient princely race of Achæmenidæ, so-called after their ancestor Achæmenes. At first Cyrus was king only of Persia and Anshān, an Elamite province, which after the fall of the Elamite kingdom, had come under the dominion of

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the Archæmenidæ. In Babylonia, Cyrus calls himself by preference King of Anshan, but once, in the annals of Nabu-naid he is spoken of as king of Persia. Neither state, however, was then of much importance in comparison with the great Median and Chaldean empires; both states, too, were tributaries to Media."

This was in exact accordance with what the Prophet Daniel had said, "Behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last." Media, being the greater kingdom, represented the higher horn, and as it was conquered by Cyrus after he became king of Persia and Anshan, therefore the 'higher horn' came up last. "In a short time," says the *Encyclopaedia Britannica* (eleventh edition), "the petty prince of an almost unknown tribe had founded a mighty empire which extended from the Indus and the Jaxartes to the Aegean and the borders of Egypt. This result shows that he must have been a great warrior and statesman. Nor is his character without nobility. He excels in the humanity with which he treated the vanquished. He destroyed no town, nor did he put the captive kings to death; in Babylonia, he behaved like a constitutional monarch; by the Persians his memory was cherished as 'The father of the people' (Herod iii, 89), and the Greek tradition preserved by Æschylus shows that his greatness was acknowledged also by his enemies. He therefore deserves the homage which Xenophon paid to him in choosing him as hero for his didactive novel." This account of Cyrus is in perfect harmony with the description of *Dhul-Qarnain* as given in the Holy Qur-ān. The Holy Qur-ān depicts him as a righteous king. When it was said to him, "O Dhul-Qarnain, either punish them, or treat them with kindness," he said, "As for him who does wrong, we shall punish him. Then shall he be brought back to his Lord, who will punish him with a dreadful punishment. But as for him who believes and does right, he will have a good reward, and we shall provide for him every facility." (vv. 87, 89).

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These words show that if he was not a prophet, he was at least one of the elect of God. Again, the Holy Qur-ān quotes him as saying, "This is a mercy from my Lrod. But when the promise of my Lord shall come to pass, He will break it into dust. And the promise of my Lord is true." These words not only throw light on his connection with God, but also show that God had vouchsafed to him knowledge of the future and that he sometimes made known to men what was revealed to him in visions.

The picture of Cyrus as given in the Bible, is quite in keeping with that of the *Dhul-Qarnain* of the Holy Qur-ān. In the first chapter of Ezra we read: "Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 'Thus saith Cyrus King of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build Him a house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem." (Ezra 1 : 1—3.)

In Isaiah, we read, "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple. The foundation shall be laid. Thus saith the Lord to His Anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him two-leaved gates; and the gates shall not be shut.....I have raised him up in righteousness, and I will direct all his ways: he shall build my city and he shall let go My captives, not for price nor for reward, saith the Lord of hosts. (Isaiah 44 : 28; 45 : 1, 13. See also 2 Chronicles 36 : 22, 23.) "It is certainly worthy of note," says the *Ency. Bib.*, "how closely, even down to details, the representation of the Persian conqueror, in his own (cylinder) inscriptions (discovered some years

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ago) agrees with that which is found in Isaiah." We also see that the description of Cyrus as given in the Old Testament is in harmony with his picture as depicted in the Holy Qur-ān. The latter represents him as one of his righteous servants who was a recipient of divine revelation. The Bible speaks of him as the anointed of the Lord and His shepherd and friend who performed all His pleasure. In Ezra 1 he is represented as declaring in his proclamation that God had charged him to build him a house at Jerusalem. This shows that he claimed to be a recipient of divine revelation. "The Lord stirred up the spirit of Cyrus" (Ezra 1 : 1) also points to divine inspiration. In the Holy Qur-ān he speaks of his power as a favour from God (vv. 96 and 99). In the Bible he is represented as saying, "The Lord God of heaven hath given me all the kingdoms of the Earth." It should be noted that his being a follower of Zoroaster could not prevent him from becoming one of God's elect and recipient of Divine revelation. Zoroaster was a prophet for the Persians, just as Moses was a prophet for the Israelites, and a Persian by following Zoroaster could attain the same spiritual blessings as an Israelite could by following Moses. The spiritual favours of God were not confined to the Israelites; they were shared by all the nations, as were his physical favours shared by all. "There can be no doubt" says the *Encyclopædia Britannica* "that Cyrus was a genuine Persian and a true believer in the Zoroastrian religion," and by practising righteousness he attained to the same spiritual eminence to which he could have attained if he had been an Israelite and followed the law of Moses.

Verse 89 refers to his kind treatment of his subjects. This is corroborated by history. *Ency. Bib.* says:—

"Cyrus, with fine political tact, knew how to win hearts by deference towards the national religion, restraint of robbery and violence and redress of grievances.

The Holy Qur-ān says of *Dhul-Qarnain*: "We established his power in the earth and gave him the

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ways and the means to accomplish everything" (v. 85). The Bible says of Cyrus; "I will direct all his ways." Isaiah, 45 : 13.)

Qarn, as pointed out above, also means a 'century'. Thus *Dhul-Qarnian* will mean, 'he of two centuries'. Taken in this sense, the name applies to Ahmad, the Promised Messiah, for his appearance came about at a time when he witnessed two centuries of almost all, if not all, the principal eras of the world. He was born in 1836 and died in 1908—a period of time which witnessed the commencement of a new century of almost all the great eras of the world. The following table, which is based on the dates of different eras as given in the *Ency. Brit.* vol. 4, p. 1003, vol. 13. pp. 495—501, eleventh edition) will show how Ahmad saw two centuries of all the great eras of the world.

List of eras, with the dates of the commencement of their new centuries falling within the years 1836—1908 :—

Serial number.	Name of the era.	Number of the century of the era.	Year of the commencement of the century.
1	The Maghi era ...	1200	1838
2	Jewish Mundane era ...	5600	1839
3	The Vikrama era ...	1900	1842
4	Roman era ...	2600	1847
5	Era of the Armenians ...	1300	1852
6	Caesarean era of Antioch ...	1900	1852
7	Era of Naboo Nassar ...	2600	1853
8	Julian period ...	1900	1855
9	Budhavarsa (year of Buddha) ...	2400	1856
10	Spanish era ...	1900	1862
11	Era of Maccabees ...	1700	1866
12	Metonic cycle ...	2300	1868
13	Destruction of Jerusalem ...	1800	1869
14	Actain era ...	1900	1870
15	The Jain era ..	2400	1872

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Serial number.	Name of the era.	Number of the century of the era.	Year of the commencement of the century.
16	Augustan era ...	1900	1873
17	Tyrian era ...	2000	1875
18	The Saka era ...	1800	1877
19	Hegira ...	1300	1862
20	Era of Diocletian ..	1600	1884
21	Era of Abraham ...	3900	1885
22	Grecian or Syro-Macedonian ...	2200	1888
23	Sidonian era ...	2000	1890
24	Mundane era ...	5900	1892
25	Civil era of Constantinople ...	7400	1892
26	The Fasli era ...	1300	1892
27	The Vilayah san and Amli san of Orissa ...	1300	1892
28	The Bengali san or the Bengal years ...	1300	1893
29	Era of Ascension ...	1600	1895
30	Alexandrian era ...	7400	1895
31	The Kaliyaga era ...	5000	1898
32	The Maratha Shuhur san ...	1300	1899
33	Christian era ...	1900	1900
34	Grecian Mundane ...	7500	1902

The name *Dhul-Qarnain* is also applicable to the Promised Messiah if the word *Qarn* be taken in the sense of a 'horn'. 'Horn' is a symbol of strength and power. The Promised Messiah was to be endowed with two powers. He was to come not only in the spirit and power of Jesus Christ but also in the spirit and power of Muhmmad (on whom be peace and blessings of God). In his latter capacity he was to be called the Messiah. Thus the title *Dhul-Qarnain* referred to the two capacities or powers in which the Promised one had to appear. He was not merely the Promised Messiah but the *Messiah* named *Mahdi* and

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it was to this double title of his that the *Dhul-Qarnain* referred.

In the next issue we will take the verses of the Holy Qur-ān one by one and show how they apply both to Cyrus and the Promised Messiah.

SHER ALI.

(To be continued)

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